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THE BIBLE,

THE GREAT SOURCE OF MASONIC SECRETS AND OBSERVANCES;

A SERMON

PREACHED IN

SAINT JAMES's CHURCH, LOUTH,

OCTOBER THE 23RD, 1834,

Before a Provincial Grand Lodge of Free and Accepted Masons;

AND PUBLISHED AT THE REQUEST OF THE RIGHT HONOURABLE CHARLES TENNYSON, M. P., PROVINCIAL GRAND MASTER, AND THE OFFICERS AND BRETHREN THEN PRESENT.

BY GEORGE OLIVER, D. P. G. M.

Perpetual Curate of the Collegiate Church, Wolverhampton; Vicar of Scopwick and Clee; Domestic Chaplain to the Right Hon. Lord Kensington; Member of the Society of Antiquaries of Scotland.

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1834.

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TO MY

Worthy and respected Friends,

THE

FREE-MASONS OF LINCOLNSHIRE.

BRETHREN,

It is now nearly twenty years since I had the honour of being appointed to the office of Provincial Grand Chaplain. During that period, I have laboured with assiduity and zeal to disseminate the pure principles of Masonry, both by the exercise of my official duty as a preacher, and by a series of publications which were intended to convey a just idea of its philosophy, and to direct the researches of anxious brethren into a channel which might crown their labours with a rich reward.

In exchanging the Chaplaincy for an office of more extended usefulness, I cannot but express my entire satisfaction at the flourishing state of Masonry in the Province, emanating from the activity and talent of our Right Honourable Provincial Grand Master, and brought to perfection by your own unwearied and spirited exertions.

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Persevere then, my esteemed Brethren, in the same successful course, until you have planted Free-masonry in every soil which may be genial for its cultivation and increase; that it may assume its proper rank amongst the accessible sciences in the present age of intellectual knowledge, and its attainment become an object of honourable ambition to all ranks and descriptions of worthy men.

Believe me to be

Most truly yours,

In the universal bond of Masonry,

GEO. OLIVER, D. P. G. M.
for Lincolnshire.

WOLVERHAMPTON,
Oct. 17th, 1834.

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PRAYER.

LET us pray for the King's Most Excellent Majesty, our Royal Patron; for His Royal Highness the Duke of Sussex, our M. W. G. M., under whose benign auspices the science of Free-masonry has attained its present distinguished character amongst mankind; for the Officers of the Grand Lodge of England, and for the Provincial Grand Officers of Lincolnshire, particularly our worthy and Right Honourable R. W. Provincial Grand Master, to whom we are indebted for the extension of our Royal Art in this Province; for all Private Lodges, particularly those which are assembled on the present occasion; and for all upright Free-masons, wheresoever dispersed under the wide and lofty canopy of heaven. And as we are united together in the bond of friendship, and wear as a distinguishing ornament the badge of innocence, may our lives and conduct be modelled on that great plan of purity and virtue which marks all our moral illustrations; may our ceremonies be ever conducted with decency and decorum; may we learn justice by the Square, equality by the Level, and integrity by the Plumb-rule; and may we by gradual steps attain the summit of the Masonic Ladder by the constant practice of the three Theological Virtues, that at the last great day we may enter the cloudy canopy of our Lodge—a house not made with hands, eternal in the heavens!

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SERMON.

1 Cor. xiv. 40.

Let all things be done decently and in order.

These words form a part of St. Paul's instructions to the Corinthians respecting the ceremonies of the Church, which had in some respects been violated by the introduction of new and strange innovations. His admonitions on this head are extremely comprehensive, and embrace a series of observances which were dictated by inspiration, and intended to be binding on Christians to the end of time. On this subject the church of England is eloquent. She says, "Without some ceremonies it is not possible to keep any order or quiet discipline in the church; for we think it convenient that such ceremonies should be used as are best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living."*

As the use of ceremonies was considered necessary in a church divinely founded, that all things might be done decently and in order; how much more in a human institution like that of Freemasonry, though the first of all establishments invented by man, is it necessary and appropriate to confer beauty and solidity on the system! Cere-

* Introduction to the Book of Common Prayer. Of Ceremonies.

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monies, however, considered abstractedly, are of little value, except as they contribute their aid to impress upon the mind of the Free-mason scientific beauties and moral truths. And I will undertake to affirm, that our system, complicated as it is throughout the whole routine of its consecutive degrees, and abounding with significant ceremonies, does not contain a single rite that is barren of intellectual improvement; and they all bear a reference to similar usages contained in the book which has been revealed from heaven.

Out of the numerous and fruitful store of rites and observances contained in the noble system under whose banners we have enrolled ourselves, I shall select a few for illustration here, that every enquirer may be informed of the source whence our observances are derived, and convinced that they are done decently and in order.

1. Our lodges are situated due east and west,—so were the tabernacle of Moses, and the temple of Solomon, by the divine command.

2. They are covered with a cloudy canopy,—as were the ark of the covenant and mercy-seat in the most holy place of the temple at Jerusalem.

3. We use processions,—so did the Israelites under the high sanction of God himself.

These particulars shall be distinctly considered; in doing which I will unfold some of the rich hoards of masonic illustration, and place them before the public eye, that every hearer may deduce the purity of our order from the relation which it bears to the sacred institutes of the Divinity; and be prepared to judge favourably of a science which requires only to be known that it may receive the just tribute of general admiration and esteem.

First, then, let us take a view of the reaons why

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our lodges are placed due east and west, and compare them with the practice of every people who professed the true and unsophisticated worship of their Maker. The garden of Eden was placed in the east, and our first parents were expelled towards the west. The ark of Enoch was placed due east and west, as were also the tabernacle and temple of the Jews.* The first edifice appropriated to the exclusive purpose of divine worship was the tabernacle;† and this, by God's immediate direction, was thus situated; and as the tabernacle was only intended as a temporary substitute for a more permanent building constructed on the same model, when his people should have obtained peaceable possession of the promised land, it may be justly inferred that the practice was sanctioned by the Divinity.‡ Judah, the most distinguished of the tribes, had the eastern part of the camp assigned to him, as the most honourable station. The gospel was first published in the east, and afterwards spread over the western part of the globe. Christian churches and Masonic lodges are built due east and west, and the eastern part in each is considered the most sacred. All interments of the dead are still conducted on the same principle. Whence then this perfect uniformity from the creation to the present time? An objection has been taken to this system, by con-

* Numb. iii. 38.

† Shuckford says, (Connect. Book 8.) "We have not any one passage in any good writer of sufficient authority to induce us to think that there were any temples in the world before the Jewish tabernacle was erected, or before it was known that the Jews were directed to build a temple when they should be settled in the land Canaan, in the place which the Lord their God should choose to place his name there." It is true the patriarchs had their Proseuchæ; but these were not temples for divine worship, but merely private oratories surrounded with trees, for the purpose of individual devotion.

‡ Ezek. xxiv. 2.

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sidering that the changes occasioned by the precession of the equinoxes have somewhat altered the position of ancient buildings; and that, say the objectors, if the eastern and western points are to be determined by the rising and setting of the sun, these edifices, being at variance with the points thus ascertained, do not truly exemplify the position. It will be seen at once that this objection is too replete with fallacy and subterfuge to need a formal confutation. The terms East and West have been honoured with peculiar notice ever since the world began, and it is from the uniform practice of our ancient brethren that we retain a regard for those points in all our ceremonies.

The same system is visible throughout the works of nature, and must therefore be referred to the Great Creator of all things. The sun, that great source of light and heat, created for the benefit and convenience of man, rises in the east to open the day,—gains his meridian in the south, to point out the necessity of a cessation from our daily employments, that we may be invigorated by rest and refreshment,—and retires to set in the west, to close the labours of the day.* From these remarkable appearances, the ancient inhabitants of the

* And it is a remarkable fact, that the ancient solar worship in the British Islands was connected with these appearances. I subjoin a literal translation of a Hymn to Creeshna, or the Sun, from an ancient Irish MS., in support of this position. "Be auspicious to my lays, O Creas, thou only god of the seven heavens, who swayest the universe through the immensity of space and matter. O universal, brilliant sun! O universal and resplendent orb! thou mighty governor of the heavens; thou sovereign regulator of the connected whole; thou sole and universal deity of mankind; thou gracious and supreme deity; my noblest and most happy inspiration, is the praise of thy glory. Thy power I will praise, for thou art my sovereign lord, whose bright image continually forces itself on my attentive, eager imagination. Thou art the being to whom heroes pray in peril of war; nor are their supplications vain when they thus pray, whether it be *when thou illuminest the* EASTERN *region with thy orient light,—when in thy* MERIDIAN *splendour, — or when thou majestically descendest in the* WEST." (Apud Maur. Hist. Hind. vol. 2. p. 170.)

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world considered the east to be the face of the earth, and the west the back of it.

In the early times of Christianity, this practice was observed with reverence. Our Saviour is denominated by St. Luke, ORIENS;* and therefore the Christian converts worshipped, and covenanted with Christ, with their faces to the east; and they were taught to abjure Satan towards the west.† Origen, who flourished about the beginning of the third century, *announces* the fact, though he assigns no reason for it.‡ Epiphanius tells us, that it was the error of Elaxus to forbid his followers to pray towards the east;§ and Prochorus says, that St. John the Evangelist used always to pray with his face in that direction.‖ The reasons which have been assigned for this custom, are derived, as I have already observed, from the creation; the garden of Eden being placed in the east, and man expelled to the west: wherefore, Christians pray, says Basil,¶ looking towards the east, in earnest expectation of a better country,** *i. e.* Paradise. Clement, of Alexandria, refers it to another cause. The east, he says, is, as it were, the birth of the day, and from thence the light springeth; therefore we pray towards the east.†† Again, the custom has been referred to the cruci-

* Luke i. 78. And Zechariah says, (vi. 12.) Ἰδὼ ἀνὴρ ἀνατολὴ ὄνομα αὐτῷ. Ecce vir ORIENS nomen ejus.

† Ambrose. Dion. Areop.

‡ His words are, "In Ecclesiasticis observationibus sunt nonnulla hujusmodi quæ omnibus quidem facere necesse est, nec tamen ratio, eorum omnibus patet; nam quòd genuæ flectimus, orantes; et quòd ex omnibus cœli plagis, *ad solam orientis partem conversi*, orationem fundimus, non facile cuiquam puto ratione compertum." (Orig. in lib. Num. Hom. 5.)

§ Epiph. adv. Oss. ‖ Proch. in vit. S. Joh. c. 5.

¶ Basil de S. Sancto. c. 27. ** Ezek. xliii. 2.

†† Clem. Strom. vii. p. 520.

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fixion; for, as the Redeemer was sacrificed with his face towards the west, Christians in their devotions ought to look towards Him from whom they expect salvation. And it has also been referred to the general judgment; for the angels revealed to the disciples who were witnesses of Christ's ascension *towards the east*,—that "this same Jesus, which is taken up from you into heaven, shall so come *in like manner* as you have seen him go into heaven."* And indeed the very same thing had already been communicated to them by Christ himself, in these remarkable words: "As the lightning cometh *out of the east*, and shineth even unto the west, *so shall also* the coming of the Son of Man be."†

2. Our lodges are overshadowed with a cloudy canopy. Now it is a fact, that in all communications which the Creator has been graciously pleased to make with the creature, he has been enveloped in a cloud.‡ Hence, our lodge is figuratively said to be covered with the clouds of heaven, because a cloud is the acknowledged emblem of that glorious Being, whose all-seeing eye inspects our actions, and whose aid we implore in all our undertakings. In the early history of the Jewish nation, we find God appearing in a cloud, because, as he himself declared by his prophet Moses, the people saw no manner of similitude on the day that the Lord spake unto them in Horeb out of the midst of the fire;§ for he would not shew himself to them under any specific figure, lest they should make an idol of the same form,

* Acts i. 11. † Mat. xxiv. 27.

‡ Consult Lev. xvi. 2.; Lam. iii. 44.; and Ps. civ. 1, 2, 3.

§ Deut. iv. 15.

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and worship it.* But the appearance of the Lord in a cloud had been adopted from the earliest times,—in the garden of Eden,†—at the sacrifice of Abraham,‡—at the Burning Bush:§ at the deliverance of the children of Israel from their Egyptian bondage it was most remarkable; for at that period, the cloud directed them through the Red Sea, and attended them during their journeyings in the wilderness; and was intended as a visible manifestation of the divine presence, and a token that Jehovah‖ was at hand to render them assistance in all cases of difficulty and danger. Again, the Deity was shrouded in a cloud over the tabernacle,¶ and at that sublime period when the law was delivered to Moses,**—at the dedication also of Solomon's Temple,††—and when God discomfited the idols of Egypt.‡‡ This was the divine Shekinah vouchsafed to the prophet Isaiah,§§

* Cat. ex Decr. Conc. Trid. p. 394. See also Syn. Nic. 2. act. 3. p. 184. a Theod. Patr. Hierosol.

† Gen. iii. 24. compared with Ezek. i. 4. ‡ Gen. xv. 17.

§ Ex. iii. 2. "There is a convent and church on Mount Sinai, according to Pococke; and a chapel on Horeb, called the Chapel of the Bush, which they say grew where a white marble slab is now placed under the altar, into which no one enters without first *taking off his shoes.*" (Descr. of the East, vol. i. p. 150.)

‖ In this instance, the Deity is said to be in the cloud under the name of JEHOVAH, (Ex. xiii. 21.) and was none other than the Redeemer of mankind, who is the same yesterday, to-day, and for ever. (Heb. xiii. 9.) The pillar of a cloud which preceded the Israelites on the above occasion, is said by ancient writers to represent Christ in many respects. He is the sacred pillar that supports his church; he guides us to eternal life, as to the promised land; for He is the way, the truth, and the life; (John xiv. 3.) he openeth to us the way of the Red Sea, *i. e.* by baptism dyed red in his blood. Thus Rupertus says, "Aperit nobis viam maris rubei, id est, gratiam baptismi sanguine suo rubentis." He is both a pillar of fire, and of a cloud; or in other words, both God and man; and Isaiah (iv. 6.) says plainly, that Christ is the covering cloud by which we are sheltered from the heat and storms of temptation. (Simlerus.)

¶ Ex. xl. 34. ** Ex. xix. 18. and xxxiv. 5.

†† 1 Kings viii. 10, 11. ‡‡ Isai. xix. 1. §§ Isai. vi. 1, 2.

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and declared by St. John to be the actual glory of Jesus Christ, the Saviour of mankind.* And we may consider further, that the human body of Jesus Christ was the ark of the Christian covenant, over which the Shekinah appeared in the cave at Bethlehem† in the form of a supernatural star in the east; which, hence, is placed in the centre of our lodges: again, at his baptism by John, as a celestial dove surrounded by a shining cloud of glory;‡ and again, at his transfiguration and ascension, when a cloud§ at length received him, and overshadowed by this Shekinah, he returned to his legitimate seat in heaven, which is also a cloud;‖ there to remain as our intercessor till the day of judgment, when he shall again appear in a cloud¶ to pass the final sentence on all mankind.

3. But we use processions. What then? They may be deduced from the highest antiquity. The uninitiated may indeed fairly demand, Why all these processional observances? Cannot the interests of your establishment be better maintained by seclusion than by such public exhibitions? They cannot. Processions are the very essence of every ancient institution which has had the most remote alliance with religion; and particularly they form so great a portion of Free-masonry, that it could not exist without them. If Free-masonry be considered in all its parts and bearings, from the most simple elements to the highest and most ineffable degrees, this inevitable conclusion will result,—that if Masonry be good for any thing, its excellence is derived, in a great mea-

* John xii. 41. † Mat. ii. 9. ‡ Mark i. 10.

§ Luke ix. 34, 35. Acts i. 9. ‖ Rev. xiv. 14.

¶ Dan. vii. 13. Mat. xxiv. 30. xxvi. 64. Luke xxi. 27. 1 Thess. iv. 17. Rev. i. 7.

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sure, from processional observances. Take away its processions, and obliterate the illustrations consequent thereon, and where is the system of Free-masonry? Our *public* processions have been instituted for many noble purposes. We visit the house of God in public, to offer up our prayers and praises for mercies and blessings,—we attend in a body, to shew the world our mutual attachment as a band of brothers,—we are arranged in a set form, to exhibit the beauty of our system, constructed on the most harmonious proportions, and modelled into a series of imperceptible grades of rank, which cement and unite us in that indissoluble chain of sincere affection, which is so well understood by Master Masons,—and blend the attributes of equality and subordination in a balance so nice and equable, that the concord between rulers and brethren is never subject to violation, while we meet on the level and part on the square.

But I will bring forward such a cloud of witnesses from the sacred records* in favour of this practice, as shall silence all objections to its antiquity and usefulness. To establish the point, I need not mention the solemn procession of Adam and Eve out of Paradise, though it forms a prominent illustration of Royal Arch Masonry. It will be unnecessary to adduce the procession of angels on Jacob's ladder;† or that splendid procession—the most numerous, perhaps, ever witnessed in the world—which took place at the deliverance from

* The fictious Masonry of idolaters was all, in like manner, processional; (see my Signs and Symbols, and Hist. Init. passim); and I name it here, only to shew that as their system was borrowed from the true one, it follows as an inevitable deduction from this general and uniform practice which distinguished the secret rites of all nations,—how widely soever dispersed, or separated from each other by impassable barriers,—that our science has always, even from the earliest times, been accompanied by the use of processions.

† Gen. xxviii. 12.

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Egypt, when the people came out with a mighty hand, and were conducted through the wilderness by the rod of Moses.* These however bear upon the subject, because they are peculiarly connected with Freemasonry, and received the sanction of God himself, who attended them in person, enveloped in a cloud of glory.

These processions were accompanied by the banners of the twelve tribes,† and many others emblazoned with various devices; and they were conducted on certain prescribed principles, under the immediate direction of God himself.‡

Look at the processions of David to mount Moriah, when it pleased the Lord to put a stop to the pestilence which raged amongst his people in consequence of his inadvertently having them num-

* This rod, or sceptre, was the visible agent which God thought proper to make use of for the deliverance of his people from captivity; and it was emblematical of the united authority which Moses possessed, as king, priest, and prophet. It subsequently became the subject of many Rabbinical fancies. With the Hebrews, the sceptre was always a badge of authority. In Heb. xi. 21, we read that Jacob leaned on the top of his sceptre, or staff, as the patriarch of his race, whilst he was in the act of blessing the sons of Joseph. And it may be observed, that *virga* is frequently used in scripture for a sceptre. So in the Iliad, book ii.—

"The king of kings his awful figure rais'd,
"High in his hand the golden *sceptre* blaz'd;
"The golden sceptre of celestial frame,
"By Vulcan formed, from Jove to Hermes came."

After which, follows a long list of very important personages, through whose hands the sceptre descended to him; and in a subsequent book of the same poem, the crier is introduced, placing this sceptre in the hands of Menelaus, and commanding the Greeks to be silent while he spake.

† This was a most magnificent spectacle,—if, as some writers think, (viz. Montanus, Simlerus, Theodotion, Junius, and particularly Oleaster,) from the construction of the words *ascenderunt quintati*, that the Israelites marched by five in a rank, *militari ordine*, in battle array; for then, as the whole procession consisted of not much less than two millions of souls, it would have extended nearly a hundred miles in length,—led by Jehovah in a cloud,—attended by the ark of the covenant and tabernacle,—and the whole host overshadowed by numerous banners waving in the air.

‡ The order of this procession may be found in the 10th chapter of the book of Numbers.

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bered;* and of Solomon, when his stately temple was dedicated.† Look at the Jewish processions generally, and, in particular, the triumphal one which preceded the feast of Purim.‡ Contemplate finally, that grand procession through the streets of Jerusalem, in which the Saviour of mankind was the most prominent character; when the people shouted in strains of gratulation, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!§ These are the holy models on which our processions are founded; and you will, therefore, no longer be inclined to think that such observances are useless, or frivolous, or unnecessary.‖

From these illustrations, you will perceive that the source whence our lore is derived, is the Holy Bible,—the sacred volume which man received from God.¶ This constitutes the chief furniture

* 2 Sam. xxiv. 20. † 2 Chron. v. ‡ Esth. vi. 11. § Matt. xxi. 9.

‖ Masonic processions are conducted with much greater splendour on the continent than in this country. The superior officers of foreign lodges wear splendid robes of silk and velvet, of the three pure colours, decorated with gold and precious stones. I copy from a ritual of Helvetian ceremonies in my possession, some other attendant circumstances, which are calculated to swell out the gorgeous magnificence of a masonic procession. "The Great Master walks under a purple, blue, and crimson canopy, with fine linen and bells, and decorated with tassells and fringes:—the staves of his canopy are four, or eight, which are borne by Master Masons of the oldest lodge present:—on the right hand of the Great Master is a sword-bearer, and on his left hand is a sword-bearer:—before the Great Master is a standard, and behind him is a standard. All Masters of lodges present are under blue canopies, each borne by four Master Masons of his own company; the canopies are six feet long, and three feet broad; the staves are six feet long; the frame-work is of cedar, or pine, or box-wood; the covering hangs down not less than three feet on each side, and in front likewise. In the middle of the procession is carried the ark, covered over with a veil of blue, purple, and crimson, by four of the oldest Masons present."

¶ A very extraordinary tradition on the subject of this sacred book has been transmitted to us by Pococke. "At Cairo is a synagogue, which they say was built 1600 years ago, and which contains a copy of the Hebrew scriptures, written, as they confidently affirm, by Ezra himself,—with this miraculous addition,—that Ezra having omitted from reverence, the INCOMMUNICABLE

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of our lodges; it is one of our greatest lights,—the guide of our faith,—the holy regulator of our actions. With such a conductor, how can we err? Ask yourselves this important question, and the answer must be perfectly satisfactory. If our lectures be founded on this secure basis,—if our parallels all emanate from this point, that every thing may be done decently and in order,—if our engagements are ratified by a solemn appeal to its contents,—and that they are, every brother present will bear me out in asserting,—where shall we find another human institution so closely interwoven with divine observances,—so thickly studded with references to the sacred fountain of our faith and hope? Yes, my brethren, here is the secret which invests Free-masonry with so high an influence in society. This is the grand, the mysterious source of our permanency and inviolability. And with this holy volume spread forth upon our pedestal, as the evidence of our antiquity and the test of our principles, we may triumphantly exclaim in the enthusiastic language of our royal brother of old, "God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early."*

NAME OF GOD, and left spaces in every place where it occurs,—this name was found written in every space, by an invisible agency, the very day after the copy was finished. They esteem it so sacred, that lamps are kept continually burning before it, and no one is allowed to touch it." (Descr. of the East, vol. i. page 28.) The Mahometans, in common with the Jews, and even the Idolators, attach to the knowledge of this SACRED NAME the most wonderful powers. "They pretend that GOD is the lock of the Ism Allah, or science of the Name of God, and Mohammed the key, that consequently none but Mohammedans can attain it,—that it discovers what passes in distant countries,—that it familiarizes the possessors with the genii, who are at the command of the initiated, and who instruct them,—that it places the winds and the seasons at their disposal,—and that it heals the bite of serpents, the lame, the maimed, and the blind." (Niebuhr, cited by Southey. Thalaba, vol. i. page 198.)

* Ps. xlvi. 5.

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Such, my brethren, is the high ground which, as Masons, we assume, from the extreme purity of our system. You are therefore bound to reflect, that as your station is exalted, your conduct must be exemplary; for the world regards you with a scrutinizing eye: and, which is of more consequence, you are under the constant inspection of the all-seeing eye of God. If you would adorn the Masonry which is your pride and boast,—nay, if you would not expose it to obloquy and contempt,—you must discharge the relative and social duties of life with a precision, at least equal to any, even the most virtuous of your fellow-men: for, as the science you profess may be ornamented by your rectitude of demeanour; so will it infallibly be disgraced, and subjected to reproach, should you be found deficient in any of the obligations which are incumbent on you, in your respective characters of husband and father, citizen and subject, neighbour and friend.

I address you plainly and pointedly on the subject of morals.* And why do I thus address you? Because I am equally *your* friend, and the friend of Masonry,—the guardian of every virtue:—because I am anxious for the extension of its principles,—because I would have every good man become a Mason, from a solemn conviction of its purity, and its decided influence over the character of its professors, evinced by their propriety of conduct, their industry, sobriety, and public usefulness,—because I would have your Faith, and Hope, and Charity, like the pentalpha, or triple triangle of Masonry,† mutually assist each other,

* "What is Masonry? A beautiful system of morality, veiled in allegory, and illustrated by symbols."

† Stukeley, in his Itinerary, (vol. 1. p. 148.) has the following curious re-

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and all combine to support the rectitude of your professions,—and because I hope to witness the day when lodges shall spring up in every market-town within the province, and the members increase in ample proportion, as mankind behold the brotherhood to be wiser and better than those who have not enjoyed the advantage of Masonic teaching.* With these hopes and anticipations before me, can I be too strenuous in recommending you to let your light shine before men, that they may glorify your Father which is in heaven?† Shall I, who am unable to charge myself with having ever omitted a single opportunity of furthering the interests of Masonry, now hesitate to raise my voice against the indiscretion of those, who are satisfied with a mere profession of Masonic zeal, without uniting with it the practice of Masonic virtue? No, my brethren in the mystic tie, let it not be said by the uninitiated, that you are deficient in those practical characteristics of the order, which, when

mark on this figure. "One would be apt to suspect that they (the Druids) had a regard to the sacred symbol and mystical character of medicine, which, in ancient times, was thought of no inconsiderable virtue; this is a pentagonal figure formed from a triple triangle, called by the name of *Hygeia*, because it may be resolved into the Greek letters that compose the word. The Pythagoreans used it among their disciples as a mystical symbol denoting *health*; and the cabalistic Jews and Arabians had the same fancy. It is the pentalpha, or pentagrammon, among the Egyptians; the mark of prosperity. Antiochus Soter, going to fight against the Galatians, was advised in a dream to bear this sign upon his banner, whence he obtained a signal victory."

* For the purpose of extending the principles of our order, let me recommend the Freemason's Quarterly Review, which is worthy of every encouragement and patronage that can be bestowed upon it by the brethren. It ought to be subscribed for, not merely by the lodges, but by each individual member, as a source of amusement and instruction, and as an invaluable record of the transactions of Masonry. By its assistance, the principles of our sublime science are brought fairly under the public eye, and it will be impossible for the candid enquirer, with this periodical before him, to withhold his assent to the merits of the institution.

† Matt. v. 16.

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firmly and systematically adhered to, cannot fail to distinguish you from the rest of mankind. And do not forget, that while you cultivate the perfection of your fraternal duties, you will, at the same time, improve in Christian ethics,—you will fear God and love your neighbour,—you will grow in grace, and in the knowledge of that pure system of religion which is cemented by the blood of an atoning Saviour,—and if you persevere to the end, you will receive the reward of your faith, even the salvation of your souls.

THE END.

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